

The Vedanta: It's Morphology And Ontology

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Dear Friends,

I stand before you as a teller. I am going to tell you now a few words more on the Vedanta and especially its ontological aspect, morphology being a former changeable part of the same. My telling craves a reciprocity of your listening to my sound through your aural reception. Sound is the main substratum of the Vedanta which deals with a subject unapproachable by our present crippled imperfect senses. The ear cannot work as a receptacle unless we are willing to admit a sound and this admittance depends on our taste and previous experience. This prior experience invites affairs within the Phenomenal range, but the Vedantic sounds have a different aim. So our reciprocal situation will crown our efforts with success.

Many of our friends pose themselves as knowers when they have a true taste for knowledge. To acquire such knowledge they utilize their senses to associate with the conception of objects and their components. These knowers claim a subjective position to consider the synthetic as well as analytic values of their determination. The objects before them are known as phenomena, which serve to engage their attention to scrutinizing the knowledge of the causes and the laws of all phenomena by their empiric and intuitive reasonings. This is, in other words, philosophizing the object by mental speculation.

When the knowledge of a being is restricted to phenomena, it passes by the name of natural philosophy, but the psychological dealing of sentiments discloses a branch of knowledge known as mental philosophy. All the philosophical speculations in connection with our sensuous perception are no bar to our wrangling over them. The outward representations in all cases, if reasoned, need not exactly identify themselves with the true objective stand. As for instance, our impression of a star is much more augmented when we are conversant with the coaching of an adept of astronomy or when scientific methods predominate over our erroneous convictions. The deceptive outward manifestations are not necessarily to be accepted when such delusions are detected by our true activity. The seeming reasons often carry us to a wrong direction and we are not favored with the Truth and seeming truths are found to be efficacious in particular circumstances with a susceptibility of transformation. So ontology of unchangeable formation need not be neglected for alternative changing features.

The methods of thinking of different people of different countries are not the same. So we cannot expect identical results in philosophy. Happiness and virtue

have been selected as the essence of philosophic speculation by both the Hellenic and Hebraic Schools, whereas in China they were meant for the preservation of a loyal society and local constitutional Government. The mystic philosophy of the mediaeval Europe in its different varieties has invited apathetic reflection in the judgment of considerate persons. The animistic conception of Persia as well as impersonal idea have brought out criticisms from the Indian philosophers. The savage conception of philosophy as well had found no favor with the critical and ethical arguments.

For a long time Indian Philosophy had been mentioned in six different phases bearing dissimilar methods of exposition and in the unrolling evolutionary process we have had a few dozen of philosophic views coming to us for our speculative considerations. Mind has been noticed as the functional agent of agreeing or disagreeing with a standard position within the scope of its finitudinal range. It is termed conscience or buddhi when it is fixed. The egotistic function of mind in respect of mundane objects is called ahankar or worker's activity of lording it over a partial phenomenal aspect. The jiva or soul is different from phenomenal denomination, but the fettered condition of an individual soul has association with the material world.

The five old schools of philosophy of India do not vouchsafe to bear the same character with the Vedanta philosophy. Some super-sensuous methods are marked by the comparative studies, though in the beginning such warnings need not be offered to the students of the Vedanta. The science of the Vedanta philosophy has also dealt with the aspects of formation concerning the constant changes of form resulting from an unfolded development and permanent unalterable elements in ever-altering forms.

The Vedanta deals with a theme beyond the finite views of phenomena. The subjects dealt with in that particular philosophy is not confined to any part of the material space, any definite span of time or any object of sensuous perception made up of any substance of this Universe. The activities of a being are measured in time, the playground of a being either linear, superficial or cubical is accommodated in space and the limited subjectivity or fleshly tabernacular entity is confined to phenomenon. The Vedantic scheme is quite different from such limited structural monuments though some people attempted to bring Vedanta within the prison bars of their senses.

Though Vedanta deals with ordinary language quite dovetailing the views of ordinary intelligentsia to gradually heave them up to the super-sensuous regions where senses cannot work by their present implements or cannot help them by the words of their credulous friends, still the transcendental topics are imparted slowly through the linguistic and rationalistic attainments to differentiate the plane of transcendence and the undesirable transformable plane of enjoyments. As it is helping the journey of understanding we need not stick to a stagnant view in order to gratify our senses at the cost of rationality and harmonious language exactly fitting our whims. So the method of studying this particular philosophy should never be confined to the same process of confusing the transcendence with our

present plane of thought.

When the Absolute becomes the goal of a sentient being, such sentientism has got a character other than the nature of phenomenal restrictions. But when it tends to limit activities to finite things of phenomena, we find a temper of lording it over the finite things which have got mundane relativity among them. All activities of a spirit towards the direction of transcendental Absolute are to come under devotion or bhakti whereas gratification of senses leads to an activity known as karma of the actor. The Absolute has an unalterable complete situation void of all sexological divisions as well as of three positions of the observer, observation and the observed, it becomes the function of the gnostic or jnanins. Factor of time cannot have any supremacy over the Absolute.

Unlike phenomena where everything is liable to transformation during the course of time, the Absolute does not undergo any change, whereas the opposite element has a shaky position. The absolute cannot be enjoyed by sensuous exploitations to bring any profit to mind and body. All the profits accrued by offering our services to the Absolute are never meant for our temporary happiness depriving others of the benefit. The theme of the Vedanta actually deprives the human frame and subtle body, of the Bliss, which are wrongly incorporated with the unalloyed absolute infinitesimals. By the word absolute infinitesimal I mean the individuation of the identical quality and not the quantity. The stuff of the Absolute is not liable to any change. No factor of time would have any cogent potency to mutilate it. No space is reserved for it like material entities. The Absolute when analyzed will go to show a division between the parts and the whole. The character of the Absolute will differ from non-absolute as estimated by the properties of perfection and imperfection. The undesirable experience of regions of imperfection and inadequacies need not be carried over to the eternal aspects of origin, nature and ontological essence of the Vedanta.

The knowledge of the Vedantic field need not be restricted to the mere elementary formula excluding the Smarta elucidation and to treatises of such workers as have deviated from the strict path of Sruti. The untenable sectional views need not be included under the category of the Vedanta. The different inculcations offered by the explanations of the creative actors and destructive exploiters should not be confused with the Satvata Puranas and Pancharatras.

Besides the Smarta development of the Vedanta we have got to deal with the various treatises written by the Vedanta scholars to enlighten us on the very points in our practical life. So we find that the Vedanta includes fourfold aspects which pass by the names of (1) Sruti Prasthan, (2) Nyaya Prasthan, (3) Smriti Prasthan, and (4) Prakarana Prasthan. The first two series are accepted by impersonalists, with a very few quotations from books known as Smriti whereas they do not admit the whole arena of Smriti for their Vedantic advancement.

The Upanishads are Scriptures accepted as the Vedas or Srutis. They are not only the Vedas but considered as the acme of the Vedic literature. The rational version of the Upanishads are philosophical in comparison with the adorative songs of

Samhitas towards a pantheon of Vedic gods. Though the various Upanisadic mantras have apparently conflicting features, they are reconciled by the aphorisms of Sri Vyas in his Uttar-mimansa philosophy under different systematic logical categories known as Nyayas or Adhikaranas. Each theme of an Adhikaran has been fully dealt with by Panchanga or five-fold positions of logical system to meet all opposing controversies. The aphorisms have met with all polemical views of different philosophical systems which prove to go against the truth of the Srutis, and again the aphorisms are supported by the Upanishad Mantras followed by Smritis and reasons offered in favor of the citatory passages termed as Bhashyas and their commentaries by erudite savants.

The leaders of interpretations have given us first hand information regarding the classified subjects, Nyayas or Adhikaranas briefly treated in the Sutras. Among these interpreters we find contending views of wranglers in offering their explanations. Some of them differed with others in grouping together the Mantras under the same heading of a particular subject, and sometimes their views were found palpably varying with one another due to designed observations. They are liable to contract four-fold defects of misconception, inebriation, organic shortcomings and inclination for deception which do not permit them to have correct views. To illustrate this I give here a short discourse of the leaders of the different interpretations.

The early Bodhayana school, Tanka, Dravida, Bharuchi, Audolomy, Yamunacharya and others have left for Ramanuja their opinions which are thoroughly different from the observations of Acharya Sri Shankar. For a comparative study we should survey the views entertained by the different leaders who have written their Bhashyas of the aphorisms prompting separate systems.

Shankar and Shrikantha are more or less analogous to each other, though Shrikantha has admitted the personality of Brahma in Shiva for some time, apart from henotheistic views, unlike Ramanuja whose conception of the Personality of Brahma in Vishnu-nomenclature is not a transitory element to be dissolved in indistinctive phase of Brahma. The Srikantha cult merged in the system of Shankar together with his follower Appyaya Dikshit whose conversion to Shakara's view has destroyed more or less his former writings of Shivarka Mandipika and Nyaya Rakshamani. According to Shankara his adoption of the illusory theory of Maya has explained the unreal positions of Jiva or individual soul and material world, whereas the theory of devotion or Bhakti has been accepted by theists as the sole medium of reaching the eternal destination.

Shankara's targetted salvation—Nirvana, can be had through inflated unalloyed knowledge of an individual, free from the reference of eternal existence and beatitude, by annihilating himself to the non-perspective situation of Brahma where he should have no retention of individuality of his unalloyed entity save and except assumption of a hallucinative universality dispelling all empiric ignorance and bitter experience of defective designative finiteness. This would give him a theoretic relief of his existence.

Madhva's eternal associative duality always maintains eternal devotional aptitude which is the common basis of all the four inculcators of Positive Truth. Maya or delusive energy is to be abandoned or overpowered by devotion which will give eternal relief to conditioned individual soul or spirit. Individual spirit is never to indulge itself in the imaginary inflation for becoming the universal non-designative Spirit. Individuals are eternally atomic isolated numberless entities. They have eternal cognitional, volitional and emotional attributions in them. They are prone to be forgetful of the direction of service towards the Absolute, and such inattention has made them non-diligent towards their Eternal Master, the Fountainhead. In salvation they are never to lose their eternal special individuality and this temporary captive individuation in the present sheath should never be considered as permanently neglecting the eternal ontological transcendental form.

The individual souls and matter are not temporary production, but they are emanated from Brahma and both of them are reciprocate to each other. The Personal Body of Brahma known as Vishnu is the very center of all energies and attributes, be they temporary or eternal. He is All-potent and His Service is the eternal function of the individual spirits. The worldly pretensions of Maya are traced in the unusual desire of elevationists and salvationists. The devotees have got no such pretensions like the fictitious believers of enjoyment or the salvationists like the Vedanta interpreter Shankar.

Madhva's interpretation of the Efficient Cause is not challenged by his opponents, but his conception of material cause of the world has been misunderstood by the Mayavadins to be different from the unique situation of Brahma. The phase of the material cause is not isolated from Brahma but the yieldings of the material cause should in no case be confused as identical with Brahma. The material cause has produced this phenomenon to befool conditioned Jivas or individual captive spirits, who have by their indolent mood behaved as enjoyers but the real cause should be traced to have emanated from Him through one of His conflicting potencies for that purpose which is misunderstood by a hasty idealistic conception for outward reading. A true insight would surely convince a student of the Vedanta endowed with a true theistic mood that the unique existence of Brahma has brought forth simultaneously the phenomena of sentients and insentients.

The ontological view will surely tell us that Eternal Brahma is the all-Pervading Supreme Cause of all manifestive eternal and transforming domains. All the Vedantic literatures viz. Sruti, Nyaya, Smriti and Prakarana tend to delineate the Personality of the Unique Owner of all Eternal manifestations and their opposites and the conception of His Personality need not be morphologised by worldly temporal transforming attributes and at the same time He should not be denied His Spiritual Form, Attributions and spiritual eternal innumerable transcendental Qualities and unending and unrestricted Pastimes. Owing to His super-sensuous situation, frivolous attempts should not be directed against Him by our anti-theistic exploitations. He Should be approached through Sruti or pure aural reception of transcendental Sounds which should not be confused with mundane sounds which are temporary and meant for the gratifications of our senses. The mundane sounds are to submit to our inspectorial staff of senses whereas cogent

transcendental sounds are enriched with super-delegated powers of Divinity to regulate the previous conviction of an enjoying captivated object who poses himself as a subject to lord it over the phenomena. The mind and all other wrong activities of senses are to be regulated by means of devotional temperament to proceed to the Region of eternal transcendental Beatitude. The approaching activity, along the path of devotion will empower all individual captivated entities to throw off the thraldom of this enjoying region.

Over this, we can trace as well the development of the Vedantic aspects in the history and in many ritualistic works, known as Satvata Pancharatra, all of which went to show an advanced thought of the practical Vedanta. Moreover the commentators on the Puranas and the Pancharatas also give us facility to drink deep into the conception of the Transcendental Truth which will form an enterprise of the Vedantic extension. Some of the Prakarana books have significance of tending towards the impersonal goal. The analytical development has given us a long list of arguments refuting pure impersonalists where we find a foliage of 'Rasa' apart from its indolent aspects. This is no doubt a valuable addition to the Vedanta library. Vigilant writers will come up in the field of the Vedanta in its dualistic phase, vehemently protesting the pent up ideas of indolent pantheists by their synthetic propaganda towards the Absolute. This process may appear to us as an inductive process leading to pantheistic vision in the long run shaping convergently to one point. Many schools of philosophy in their progress tend to convert themselves to one thought where specification is utterly denied ; in other words, they speak of many things which will be proselytized to one thing viz. indistinctive monism.

Some of the adventurers have been found to transform the substratum itself or proselytize their mundane exploitative journey to the theory of misconception. The analytic process meets the synthetic aspirant at a point and we find a combined attempt of their development in literatures which are also included later on in the Vedantic School. Dvaita-dvaita scholars of the Bhaskara and the Nimbarka schools have given us such views. The empiric starting from a perishable plane aiming at the indestructible direction could bring for us a cumulative view of the terminus. The system of the Vedanta philosophy should always look forward to approach the Absolute and not to any non-absolute search. The mundane morphological march need not be considered identical with the transcendental morphology which cannot in any case show its transiency and altering phases.

The origin of the Vedanta is innate in knowledge and inseparable from the same, though its practical phases may insist on tracing the cause where it submits to inspection. Nature seems to undergo a transformation, but a vigilant eye could easily discern the unalterable situation, as she has two apparent aspects viz., measurable and immeasurable. The measurable attributes vary according as the temporality and permanency of the measurer. Transcendental measurement is perfect and true and not liable to become a victim of mundane controversy arising out of transforming, imperfect, unretentive and finite relativities. The purpose or essence of the Vedanta is not conflicting as it has been reduced by wranglers to polemic exploitations which simply dissuade the puzzled entity of the observer.

The Absolute Infinity and absolute infinitesimals are not at loggerheads with one another. So the subjectivity and the objectivity described in the Vedanta Philosophy have different denominations from the present conception of the limited idealists who disown all types of objectivity. If we have a keen watch over the transcendental object we can eliminate the grossness and mundane subtleties. The new state of spirit need not have any relation with mundane manifestations. The unalloyed soul should not be disturbed by cutting asunder the transcendental links inseparable with the entity of the unalloyed spirit. We should not anthropomorphize our present crippled ideas when we traverse the Vedantic path.

The potency of the Personality of the Transcendental Absolute (Pumshottama) need not be restricted, out of our poor experience of this world which is of a faulty nature. The apotheotic conception should not prevail in the region of transcendence, as that plane is not to be confused with the world of three dimensions. The passionate views of imperfect limitations it carried over to that region, would give a speculative transitory result which we should avoid for the safety of this particular philosophy. The origin of the Vedanta need not be epistemologized from the limited experience of phenomena. Of course our restless mind cannot resist such temptations, but we should be cautious not to disturb the peace and the harmonious system of transcendence. We are to approach, and not to mutilate, the reciprocal entities of transcendence. Our initiative faculty shows an unlimited scope of designing and shaping things according to our whims, but those are of no use, if such whimsical orders are not carried out by the transcendental Authority for reasons best known to Him. We have marked that our mind is offered viands for its consumption in the fettered situation and with the same we cannot utilize our mind and mental activities however ethical may they impress on us here for our future movements in the eternal path of welcoming our volitional and cognitional enterprises.

An empiric mind with its intuitive aspirations cannot possibly work, unless helped by the spiritual Power Who does not bear the same demeanor of the present phenomenal impressions. It would be better for us if our exploited innovations do not accompany us during our acceptance of the conception of the Transcendence. Our present conscience and mind with all their paraphernalia cannot possibly claim the suzerainty of the Transcendence when our poor ego is quite adaptable to and contented with the dolls of the universal phenomena. We have got an enjoying caliber when we tread on the worldly path receiving help of our gross body and flickering mind. We have noticed that phenomena have direct connection with the mind and their paraphernalia. The mundane phenomena have got a perishable value, whereas the distinctive character of phenomena beyond our conception, is not identical with our present store of knowledge. The phenomenal objects require modification and our different philosophical speculations require rectification, whereas the transcendental Region does not submit to such regulative admonition and chastisement. We are to approach the transcendental Truth Who does not require any aggressive exploitation from any other quarter. The sumnum bonum of all knowledge, beatitude and unending time should not be mutilated for the safety of our eternal entity, which is absolute infinitesimal and not Absolute

Infinity, as the inflation of our quantitative eternal ego is not expected to go beyond our own. The imperfection of grossness and subtlety should not claim to have their location in that region, as paravyoma is never meant to accommodate the special characteristics of worldly phenomena. The subject-matter of the Vedanta is not an innovation, so the origin was lying dormant in spirit and the Vedantic sound need not have any origination in this material world. The transcendental sound, though specified to exhibit a differentiative character, is not to be enjoyed by our enjoying senses.

We must necessarily convince ourselves that the essence of the Vedanta philosophy should terminate in the principle of devotion. The last aphorism of the Vedanta Sutras tends to the impressions that sound will bring us to the Region wherfrom a return journey along the path of knowledge is not possible. It goes to show a process leading to the transcendence, where no foreign invasion can be invited to form an opposite party who can persuade a sojourner to shift himself from the transcendental termination. The place is not meant for an indolent being to benumb his unending progressive activity by dissociating his connections with the transitory dark and undesirable element. By the constant chanting of the Transcendental Name the aim of spiritual aspiration will be fulfilled and no other process can remedy the evil of accepting the undeserving position of a worldly enjoyer. The whole line of our religious associative transaction should terminate in our activity of being an instrument of the transcendental sound. The constant uttering from the lips of a transcendental devotee can only help a man to get rid of his limited activity for the limited perishable objects. The aural receptive entity is not to exert its influence to impede the course of the transcendental sound who would be pouring in with the purpose of regulating the erring ego.

So an eternal devotee should not cease to chant the Eternal Name of Hari constantly without any interruption. The interceding—repelling and covering—energy of the Absolute will otherwise act on him. The anti-devotional attitude will keep a reader of the Vedanta far off from the Absolute Truth. The sincere student of the Vedanta is expected to realize the presence of the Object of his eternal devotion and to be emotional. The mellow quality will display some symptoms which will bear testimony to his transcendental realization; otherwise it would prove his impervious character resembling that of stone or adamant, or in other words, he would be considered to be an unsuccessful reader of the subject. The conception of the Absolute Truth will never be in his possession, if he confines himself to his sensuous activities bearing a form to lord it over the worldly phenomena.

If he cares to learn from others the real nature of their experience to bring himself in touch with the objects that have not been within the range of his senses, he will profit much by such an association and try to add to the store of his knowledge, which he could not have gathered by his attempts through the senses. When he welcomes the unprecedented nature of the Vedanta working in him his sensuous aggrandizement, he erroneously thinks himself amply rewarded by the acquisition of experience of an expert who is running after an impersonal object void of all sorts of designation. He can avail himself of a partial view of indeterminate non-

designative plane where the triple forms of mundane qualities are not expected to preponderate in exhibiting their significance. The Transcendental Sound becomes his engagement, he having secured the position of setting himself free from the egoistic exploitations of the phenomenal plane. Such a position would offer him the conception of the Absolute to Whom his only duty would be to offer his eternal services. This stage is known as regaining the true function after the expiry of his term of imprisonment as an enjoyer. Now he is in his proper health to engage himself as the eternal servitor of the Absolute, knowing his own position. The full conception of the Absolute will give him the facility of serving the eternal Master in the highest capability of devotion.

In the Dahara Chapter of the Chhandogya Upanishad, we find that all these passionate activities are fulfilled when true salvation is acquired. The passionate activites are proselytized to most perfect engagement with the Absolute. So eternal full recognition will render a servitor exactly fitting the Great Consort for Whom every unalloyed spirit should have her only activity.

The Consort Absolute will wait for the consort servitor. The parent servitor will meet the Child Absolute, the object of his or her only engagement. The eternal friend servitor will regain his position as such. The personal attendant servitors will meet their Master and offer their confidential services, for sheer love. The confidential service offered by the neutral entity will indirectly be directed to the Absolute without any cognizance on the part of the unalloyed individual spirit.

The different readings of the Vedanta under true guidance will give us the result that Personality of Godhead is not approached by identifying oneself with the transcendental Effulgence (Brahma) coming out from the transcendental Body of the Absolute and that the all-engrossing features (Paramatma or Universal Godhead) are but a part of the Absolute in Whom a freed soul dose not merge. After such association the devotional aptitude will have a free play to join as a transcendental factor of His Pastimes. He is the very Emporium of all potencies and the resortive ocean of all sorts of love. The detachable borderland potency, though liable to come under the clutch of a disposition to enjoy the Nature's products and to welcome them as temporary servitors, can get a true direction by exchanging the enjoying mood for eternal devotion.

Both the transcendental manifestation as well as the transformable mundane manifestations are simultaneously incorporated in the Absolute and differ from Himself like the rays of the sun and the glowing disc. The isolated individual phase of the servitor is eternally associated with Him. The analogy is drawn from the sun. The spirit, the glowing disc, the emanated rays and the penumbra are the four aspects concerning the sun and inseparable from the existence of the sun. So the manifested world has association with the integral position of the Absolute. True devotion should be the method of reaching Him, where all activities of the freed souls should tend finally to the eternal service to please their Absolute Object of service. The one phase of harmony of the Absolute need not be metamorphosed into rupture, by courting different phases of the goal.

The Supreme Lord Sri Krishna Chaitanya, by inculcation of His loving attitude towards absolute infinitesimals has disclosed the reading of the Srimad Bhagavata as a standard light house in our journey of life through the rough waters of the phenomenal ocean. Renouncing temperament with all uncongenial phenomena has been ordained by instructing philosophers and theologians. The imaginary ideas of blind salvationists who had no occasion to witness the Absolute Truth have not been approved by the Supreme Lord, but He has advised us to acquaint ourselves with the reading of Krishna's Pastimes and to direct our services to the adokshaja, and in that case our feeble limbs and senses cannot claim to approach Him unless we have a true serving mood. We would fail to offer our services to Him, if we think that our present acquisitors are enough to approach Him Who has however reserved the right of not being exposed to the mundane activities of the enjoyers of matter and motion.

Vyasa, when he had an adorative temperament and sat for samadhi with his devotional aptitude, witnessed, with his spiritual eye, the full transcendental Form of the Absolute incorporating the negative energy of nescience which has the power to cover the senses of individual spirits who have been apathetic to their Master and indulged in their enjoying mood, posing as lords with predilections for embracing the triple mundane energy. Though the borderland potency is more powerful than the triple qualities of transformable nature and prefers to wait to serve at their command, still its predilecting nature can at any moment throw off the clutch of, and the affinity for, the phenomena, if she comes to know the desirability of her turning towards her master—the Eternal Fountainhead, the transcendental Bhagavan Krishna, which will give her permanent release from her exploitative march of courting most undesirable position of an enjoyer here.

This fact of devotional instruction had not been imparted before to the undeserving humanity, but the kind-hearted writer of the aphorisms in his genuine commentary Srimad Bhagavatam exposed the truth for the benefit of deserving souls. He was like a kind-hearted shepherd of the congregation of individual souls who were sheep under his protection. He managed to hand over the cattle to the transcendental Cowherd to learn the nature of worship and desirability of flocking to Him. None was so kind to mankind as He, to disclose the fact that the object of service to any other phase of Krishna would not be so profitable as to target the object of unalloyed devotion to Krishna Who will, by the bye, help them to cut off their connection and the unusual affinity with the perishable objects. The unalloyed soul will be rescued from all apprehension arising out of the apathetic mood lying latent in the individual soul. The devotional engagement will enable us to comprehend the real position of self and no tempting nature would be able to win over the heart of the individual soul, dissuading him from his spontaneous transcendental loving service. The individual soul will be set free by his devotional practices to endure the affliction of separation of tempting things and will prefer to appreciate the only desirable object and to court His sweet pleasure. His sweet beatitude.

In closing up my telling, I offer my sincere sympathy to my friends who have allowed me to speak before them about the morphological and ontological aspects

of the Vedanta Philosophy as inculcated by the Supreme Lord Sri Krishna Chaitanya Who is ever kind to all humanity in all its stages. The Supreme Lord is the manifest Form of all true, and His transcendental benign instructions will surely attract us to offer our eternal services when we refuse to submit to the foreign associations which are our temporary bearings viz., the gross tabernacle and the subtle entity. He is so kind to us as to send His transcendental messengers to this world for heaving us up to His presence and to accept our transcendental candidature, though we are His undeserving, indolent eternal slaves to carry His true wishes to our friends.